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FAITH PROMOTIVE OF ACTION.

THE religion of the bible imparts to its possessor a principle of action. He whose heart is warmed with love to God and to mankind, is not left ignorant of the influence which he may exert. By faith he can move the hand that has all power. Of this the Israelites were witnesses, when, flying before the Egyptians, they arrived at the Red Sea. They are commanded to go forward. But whither shall they go? The deep waters are before them. Who, but a man having faith in the Almighty, would have attempted to divide the sea by stretching out his rod over it. Moses, even when commanded to perform this act, had he chosen, might have inquired, what will it avail? Jehovah can with as much ease roll back the billows and make dry land without human agency as with it. But he chose not to make such a remark. He had faith in the Lord of Hosts, and cheerfully used the means appointed for delivering him and the people of Israel from destruction. The Israelites reach in safety the opposite shore. The rod is again stretched forth, the waters close, and Pharaoh and his host perish. It was faith also that induced this man of God to smite the rock, and to lift up the fiery serpent in the wilderness; and what but faith influenced Joshua to compass the city of Jericho, and on the seventh day to cause the trumpets to be blown? What else than this moved Ezekiel to prophesy, saying "Oh ye dry bones, hear the word of the Lord."

The means which these men used, were, of themselves, far from being adequate to produce the effects that followed. But as individuals, in pursuit of earthly good, feel sure of obtaining the object of their wishes, if certain exertions are made, so they used the means appointed, confident of success. They knew that these efforts were connected with the purposes of Jehovah, and that if

made, the desired end would be accomplished. But has the Almighty no purposes to be accomplished at this day, through the instrumentality of his people? If not, how can it be said that the effectual fervent prayer of a righteous man availeth much? If not, why are we urged to be workers together with God, and the strong motive to action furnished, that souls are to be saved through the foolishness of preaching?

The idea, however, is not intended to be conveyed by the foregoing remarks, that any thing can be done to purpose for the salvation of souls without Divine aid. Even the Apostles might have preached, and prayed, and labored until this day, for the renovation and improvement of the human family, and the world would have remained unevangelized, had not their preaching been made effectual, their labors been blessed of God, and a saving change produced by his Spirit. Still, what man of ardent piety ever labored to promote the cause of Christ, and labored in vain? Wherever persevering efforts are made, and the gospel faithfully proclaimed, souls are converted. The wilderness and solitary place are made glad, and the desert rejoices and blossoms as the rose. We are informed what weapons are mighty through God to the pulling down of strong holds; and so far as encouragement to exertion is concerned, it is all one as though we, of ourselves, could produce the results—could change the hearts of men.

Persons who do not feel their dependence, and who have no faith in God, may inquire, what will be the profit of a man's imploring in secret, and publicly, divine blessings, the conversion of friends, and the conversion of the world? And what will be the advantage of warning the wicked of their danger, and of pointing them to the unsearchable riches of Christ? What the advantage of so much praying and exertion for the spiritual good of mankind, as though their eternal welfare depended upon prayers and efforts? in like manner might faithless individuals have inquired of Moses, what will be the advantage of stretching out your rod over the sea, and of smiting a rock, and of lifting up a brazen serpent, as though the deliverance and salvation of the Israelites depended on such exertions? Faithless persons might have asked Joshua, what will be the advantage of compassing the city of Jericho, and of the blowing of the trumpets, as though this were necessary in order for the prostration of its walls? The same inquiry might also have been made of Ezekiel, what will be the advantage of prophesying over dry bones? God could give them life, though you should be employed in pursuit of other objects. To the eye of many a man such actions might have appeared trivial, if they had not excited the sneer of contempt. But Moses, Joshua and Ezekiel, had an answer for such inquiries. They could say, Thus saith the Lord. They could point to the effects produced in consequence of such conduct. So has the devoted christian an answer for inquiries of this kind. He can say, Thus saith the Lord—can point to the declarations and promises of Jehovah, and to the fulfilment of these

promises—to the glorious results that have followed the prayers and labors of pious men in every age.

Indeed, how can the christian be otherwise than active, who sees a communication with heaven opened, and himself able to engage an influence that shall make his efforts productive of blessings incalculable to the human family. With the glory of Jehovah, the cause of Christ, and the worth of an undying soul, in full view, he must exert himself. It is not talking of our being adopted into the family of Christ that proves it. Little claim has any person to be considered a joint heir with the Saviour to an inheritance incorruptible, who does not feel and act in view of motives powerful as those which called the Son of God from a throne to a cross. I will show you my faith by my works, was the language of one whose heart was fired with holy zeal; and this should be the language, the determination of every disciple of our Lord; and then throughout Christendom, revivals would be reaching revivals, and the light of truth, with all its quickening energies, would be spreading itself into every dark corner of the earth, and the whole world would present a happy people, whose God would be the Lord.

Extracts from an Address delivered before the Society for Missionary Inquiry, in the Theological Institution at Newton.

It has been often said, that the spirit of missions is the spirit of christianity. It is indeed pre-eminently the spirit of Christ, who left the court of heaven, and came on a mission of mercy to our fallen world. Jehovah had seen sin, as a deadly pestilence, sweeping over this portion of his dominions, effacing his own image from the heart of man, banishing holiness and happiness from earth, introducing vice and wretchedness, and planting the seeds of death both in the bodies and souls of men. It was to recover the human race from this dire apostacy, and restore them to the image and favor of God, that Jesus Christ undertook his embassy into the world. In leaving the realms of celestial light, and subjecting himself to the weaknesses and woes of human nature, and the malice of human depravity, did he not make an incomparably greater sacrifice than any of his followers ever did in renouncing all the blessings of civilized society, and in taking up their abode with the Heathen? Our Saviour may therefore, with the utmost propriety, be styled the first missionary—the leader of that glorious band who take their lives in their hands, and go forth into the whole world, to proclaim the glad tidings of salvation.

The benevolent design which swelled the bosom of our Lord, when he visited the world, was of an enlarged and liberal character. Codrus, the generous king of Athens, sacrificed his life to secure the liberties of his country; but Christ offered his life as a ransom, not merely for his own nation, the Jews, but for every nation, and kindred, and tongue, and people, under heaven. The remedy which he provided was designed to be as extensive as the

wants and the wretchedness of man. It was the human race that had sinned, and for the human race was the atonement made.

The general nature of our Lord's mission into the world, and the universal provision which he has made to remove the guilt and the punishment of sin, are considerations which give the subject of missions a strong claim upon our attention. If we have availed ourselves of this gracious provision to heal our spiritual maladies, and wash away our guilt, surely we shall be solicitous that these invaluable blessings be extended to all our fellow men—that the boundless benevolence of God, in the gift of a Saviour, be made known to all for whose sake the gift was bestowed.

Indeed, the gospel breathes a spirit of universal benevolence, and they who cordially embrace it, drink deeply into that spirit. Wretchedness, wherever found, they endeavor to relieve; and sin, wherever it exists, they labor to suppress.

But our Lord has not left us to gather our duty, in respect to the cause of missions, merely by inference from the benevolent character and universal provisions of the gospel. He has left on record explicit directions to his followers, to spread that gospel through the world. When he had finished the great work which his Father had given him to accomplish, and was about to ascend again to his native heavens, he gave this last solemn injunction to his disciples: "Go ye into all the world, and preach the gospel to every creature, and lo! I am with you always, even to the end of the world." This command of Christ made it the plain and indispensable duty of his followers, individually, and as a body, to spread the glad tidings of salvation, by every possible method, till the knowledge of the true God and of Jesus Christ, should cover the whole earth.

The inquiry now to be made is, Have christians fulfilled this great command of their Divine Leader. We stand at the distance of eighteen centuries, and look round in vain, on the present state of the world, for evidences of its fulfilment. Indeed, owing to the increased population of the earth, there are probably nearly as many human beings in the world at the present time, who are ignorant of the way of life, as there were at the very period when our Lord issued the command to preach the gospel to every creature. For a century or two, the disciples of Christ appear to have felt the obligation of this command. Though confiscation of goods, alienation of friends, universal odium, relentless persecution, and even death itself stared them in the face—though they were opposed by the combined power of Jew and Gentile, rulers and people, yet they determined to obey God rather than man, and went everywhere, fearlessly proclaiming the "words of this life." And had the same dauntless spirit continued to animate the bosoms of christians, long ere this would the whole world have been regenerated and disenthralled from the bondage of sin. But such, alas! was not the case. The spirit of missions died. The command of Christ was forgotten, and vast multitudes of our fellow beings, in every quarter of the globe, have been permitted, generation after generation, to move onward, in unbroken columns, to the land of

silence and death, uncheered by the bright promises of the gospel, and unsanctified by a belief in its purifying doctrines.

But though the christian church is chargeable with a long and criminal disobedience to a plain injunction of her Lord, yet we rejoice in being able to admit, that in the present age there are numerous indications of better things. During the last half century christians have awoke from the sleep of ages,—they have looked around on the miseries of a world lying in wickedness, and begun to feel their obligations to spread abroad the knowledge of a crucified Redeemer. Feeling has been followed by corresponding action. Christians of almost every name have put their hands to the work, and have sustained, by vigorous and untiring efforts, the noble enterprises in which they have embarked. Already “about two hundred missionaries are employed in christian lands, and fifteen hundred in pagan countries, assisted by two thousand native teachers. Forty printing presses are employed in heathen countries, diffusing light and truth around them. Many unwritten languages have been reduced to form and system, and the people taught to read in them the wonderful works of God. The bible has been translated and distributed in one hundred and sixty different languages. Fifty thousand pagans have joined christian churches; four hundred thousand have renounced paganism, and three hundred thousand more are brought under religious instruction. Nine million copies of the word of God, or parts of it, have been distributed, and two millions of children are taught the way of life in sabbath schools.” The most savage and degraded nations have been visited by the heralds of salvation, and many individuals among them have embraced the gospel, and by their intellectual elevation and renovated lives, exhibited convincing proofs of its sovereign efficacy to restore the ruined creature, man.

Such are a few of the effects which have resulted from the powerful impulse given to the minds of Christians within the last half century.

Compared with the inefficiency of the church in former times, much has been done, but nothing compared with what remains to be done. Not more than one million of the heathen, at most, have yet been blessed with the gospel, while about six hundred millions, exclusive of the semi-pagan countries, where popery prevails, still remain in the darkness and guilt of depraved nature. Thus it appears that not more than one six-hundredth part of the work has yet been accomplished. It is a mere beginning that has been made. The duty of preaching the gospel to every creature still rests upon the christian church in its original unabated force. We are under obligations strong as those which bind us to the Saviour, to make vigorous exertions to advance the cause of truth. Whatever may be our situation in life, we must act for the glory of God and the salvation of mankind. Said the venerable Carey, when on the eve of departure to India, “Brethren, I am about descending into the well; you stand at the top, and have hold of the rope. Oh! brethren hold fast on the rope.” The remark of that worthy man

shows how deeply he felt that the arduous enterprize in which he was then about to embark his all, depended upon the interest felt for him among his brethren at home, and upon the efforts which they should make to sustain him in his labors. Indeed, the missionary, while engaged in his work of faith and labor of love, deprived of the sweets of christian fellowship, and often in a destitute, cheerless situation, leans for support, upon the affection and prayers, as well as upon the contributions of the church. His heart would sink within him at the thought of being forgotten by his brethren; his arm would fall nerveless by his side, and he would be ready to abandon, as hopeless, the task of reclaiming the perishing idolaters.

To give energy and success, then, to our missionary operations abroad, there must be felt a missionary spirit at home. For the purpose of obtaining this end, the first and indispensable requisite is ardent piety, without which we shall have little anxiety to save the perishing. Without ardent piety, however well informed our understandings may be, our hearts will be cold, and our efforts inefficient. Present the wants and the woes of the benighted heathen to the minds of lukewarm christians, and you kindle no flame—you arouse them not to action.

Another means of enlisting our feelings in the subject of missions, is to acquaint ourselves with the actual state of the heathen, and with all the operations in progress for spreading the gospel among them. Our interest in any subject depends upon our acquaintance with it. Time was, when christians thought not of sending the gospel to nations "sitting in darkness and in the shadow of death." A few at first considered facts, felt and acted. Others were informed and put forth their exertions. At this day, those who are best acquainted with missionary operations, are the most active in carrying them forward. It is our duty then to obtain as vivid an idea of the situation of the heathen as possible, by contemplating the picture of their state drawn by the hand of those who have visited them. We must acquaint ourselves with the history of each missionary station in pagan lands,—view its origin, progress, and present state. We must examine the formation and proceedings of the missionary societies of different denominations, become acquainted with the characters of the various missionaries and with the customs, manners and habits of the heathen among whom they labor. Indeed, let every christian become well informed upon the subject of missions, and the efforts of the church would be vastly increased, and a far greater amount of her resources would be employed in raising the distant and degraded to light and life. Then the death of a missionary would no more pass unnoticed than the fall of a standard-bearer in the heat of battle, or the extinction of a bright luminary in the midst of heaven.

Another means of enlisting our feelings in the success of missions is a frequent contemplation of the promises of God, and the certainty of the final triumph of the gospel over all its enemies. The scriptures are explicit on this subject. "The kingdom and dominion, and the greatness of the kingdom under the whole

heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The heathen will "cast their idols to the moles and the bats"—"the isles shall wait for 'Messiah's' law." "Ethiopia shall stretch out her hands to him, and all nations shall call him blessed." How does the prospect of success animate men, even in their worldly undertakings? Now if the hope of ultimate success has a power in it that impels those in pursuit of earthly objects to endure privations and hardships, to face dangers and death, what ought to be the conduct of christians engaged in a cause of no doubtful issue—engaged in a cause in whose behalf the word of God is pledged that it shall go forward until "the kingdoms of this world become the kingdoms of our Lord and his Christ—engaged in a cause also, in which a deep interest is felt by the inhabitants in the world of bliss, and for the establishment of which, the Son of God left heaven and passed through a scene of poverty and reproach, and through the agonies of a death, in view of which the sun was darkened and the earth convulsed. What a cause is this! How elevated is the employment of the engaged christian. Oh! it is a great privilege to be workers together with God in rescuing the world from the dominion of sin—a privilege after which an angel might aspire.—This privilege is ours. Let it not be neglected. No! we must not neglect it, if we would hear it said unto us, in eternity, "Well done, good and faithful servants; enter ye into the joys of your Lord."

FOUR DAYS MEETINGS.

MR. EDITOR,

I have desired to see, in the Magazine, an essay from some judicious pen, on the subject of what are called "Four Days Meetings."—It is, I think, a subject of great and increasing interest to the christian community. These meetings have become very frequent, and in many cases have been attended with a wonderful effusion of the Holy Spirit. This fact naturally creates a desire in all the churches, worthy of the name, to enjoy such a meeting themselves, and some of them probably suppose that these "protracted meetings," as they are sometimes called, cannot be held too often, nor continued too long. In some cases, they have been held fifteen or sixteen days, in succession. There is some danger, that an instrument, of immense efficacy, may be injured, by overaction. Correct views, on this subject, are greatly needed. I hope, that some of your correspondents will discuss it, in all its bearings. If you have nothing more acceptable, you may insert a few extracts from a plain, practical discourse, recently delivered, on the benefits and disadvantages of these meetings. It was not possible to exhaust the subject, in a sermon, nor to treat it in that elaborate manner which would be proper in an essay written expressly for the Magazine. If these ex-

tracts shall excite some person, who enjoys more leisure, and possesses more experience, to enlighten the public mind on this point, I shall rejoice. Z.

They operate beneficially on christians, though they are not, or ought not to be, held mainly for the quickening of the church. There ought to be a previous preparation of heart among the people of God, and the meetings ought to be considered as a united effort of Christians for the conversion of sinners—as a unanimous assault, by the friends of Christ, on the kingdom of Satan. A church, which is in a lukewarm, backslidden state, ought not to hold such meetings. Let her first seek the Lord, by prayer and fasting, till her own graces revive, and her own zeal burns, and she becomes strong for the Lord.

But the meetings, commenced with such a state of pious zeal in the church, will help to make that zeal more ardent, and to benefit, in many ways, the people of God. Their own souls rise above that worldliness, which so often holds them in the dust. They break away from the fetters of business, and earthly cares. Day after day, they go up to the house of the Lord; and while engaged in prayer, and exhortation, and hearing the word of God, their faith grows stronger, their first love rekindles, the world grows less, and heaven draws nearer. They feel more like pilgrims and strangers on earth. They remember that they have other duties than those which pertain to the body and to this world. They have a foretaste of the scenes to come, in their Father's kingdom, when they will serve him day and night in his temple.

Their love to the souls of men increases. As the main object of the meeting is, to pray and labor for the conversion of sinners, the attention of christians is strongly drawn to the worth of the soul, its danger, and the need of immediate repentance. They consequently feel more compassion for impenitent men. They are more anxious for their conversion. They pray more fervently for a blessing on the means of grace. They see more clearly the honor which is due to God's Word and Spirit, without whose power, no beneficial effects can be produced.

Christians become bolder in the cause of God. That guilty shame, or that cold hearted timidity, which so often keeps them silent, when they ought to warn and persuade their fellow men, gives way; their tongues are loosed; they speak of the goodness of God; they exhort their children, their neighbors and their friends, to turn unto the Lord. They encourage one another to be strong and faithful. Their family worship receives a new impulse. Their social meetings become better attended, and more interesting.

In these, and other ways, is the church benefited. She finds that in striving to do good to others, her own welfare is promoted. While doing her Master's work, her own strength is renewed.

But the effect on others is often great and salutary. There are, in most congregations, some believers, who, from the want of strong

evidence of their conversion, or from timidity, or from pride, have never confessed the Saviour among men, and ranked themselves with his people. Such believers are aroused at these meetings. Their fears and doubts are removed. Their pride is humbled. They feel the inconsistency and danger of their situation, and they come forth and stand on the Lord's side. In this day of battle between the Lord and his enemies, they feel, that they must take the station to which he calls them. The church puts on strength and beauty, and they cannot longer remain as exiles and strangers. They come and subscribe with their hands unto the Lord, and surname themselves by the name of Israel.

There are, too, some individuals, who have been convinced of their sins, and whose thoughts have been turned towards Mount Zion. They have felt that they must become christians, and that without pardon and adoption, through the atonement, they must perish in their sins. They have appeared solemn and anxious. They have, perhaps, attended the inquiry meeting. But they have not submitted to the Saviour. Worldly cares have divided their minds—or unbelief has prevailed—or fears have distressed them. These persons are often brought to a decision during these meetings. The prayers and exhortations of christians, and the preaching of the word, enlighten their minds, and warm their hearts. They hesitate no longer. They bow at the Saviour's feet. Their souls are set at liberty. A new song is put into their mouths, even praise unto our God. It is probable, that this class of persons form a large proportion of the number, who appear to become pious, at these meetings. They were thoughtful before, but they needed some powerful impulse to bring them to a decision for God.

But these meetings often operate most happily on careless sinners, who for years have disregarded the word of God; who have not heard it preached, or have heard it in vain. If they can be induced to attend the meetings, they are placed in a new situation. The word of God is preached again and again. It is urged upon their minds and hearts, with so steady and prolonged a pressure, that they cannot wholly escape from its influence. Satan has not the opportunity to steal away the word out of their hearts. The cares of the world and the deceitfulness of riches, are, for a while, kept at a distance. The good seed has some time to take root. The individual breathes a religious atmosphere. Christians are more active, faithful, and prayerful than at other times. Religion is the all-absorbing theme. The world retires from the view, and eternity seems more distinct and near. The hearts of sinners are affected—truth impresses them—their sins rise up to their view—God appears holy and just—they are alarmed—they cry out, "Men and brethren, what must we do?"—and, by the blessing of God, many of them are enabled to repent of their sins, and trust their souls to the mercy of the Lord Jesus Christ for life everlasting.

Such have been the happy effects in multitudes of cases. We have heard of stout-hearted sinners, and proud infidels, subdued to the obedience of faith, at these meetings. And the effect seems to be in accordance with true philosophy, as well as with scripture. If the truth can be brought into contact with men's minds, so long

and so clearly as to force them to think of it, and if earnest prayer to Him who can subdue the heart, accompany the word, we have a full warrant to hope for success. These circumstances concur at these meetings more fully than on other occasions; and for these reasons, it is probable, they have been so signally attended with the divine blessing.

These are some of the benefits of these meetings, to the church and to the unconverted sinner. But there are some disadvantages to which they are liable; and these ought to be mentioned, that we may be on our guard.

I do not consider it as an objection to these meetings, that wicked men are rancorously opposed to them, and assail them with ridicule, and sometimes with threats. Christians ought not, certainly, to do any thing which will irritate ungodly men, unless strong reasons require it. But where duty, or manifest expediency, prompts them to a certain course of action, the hatred and opposition of wicked men ought not to intimidate them. That such men hate these meetings, is natural, and is a proof that they are adapted to disturb the peace of Satan's kingdom. I doubt not, that there are many amiable, yet unconverted men, and even some christians, who disapprove of these meetings, on the ground of expediency; but such persons ought to remember, that while they are entitled to their opinion, others have an equal right to theirs. And if a large body of christians deliberately resolve to hold a series of meetings, a modest man will suppose it possible, that they may be right, and himself wrong: at least, if he cannot approve, he will abstain from open opposition.

Nor do I esteem it as any objection, that there is more danger of admitting improper persons into the church, who appear to have been converted amidst the excitement of these meetings, than in ordinary cases of conversion. That there is more than usual danger of self deception, may be admitted; but this danger may be obviated by increased caution, in examining candidates for admission. If it is allowed, that God can and does convert men at these meetings, then we have no more right to doubt the genuineness of any case of apparent conversion, without satisfactory evidence to the contrary, than we should have at any other time.

It is a strong objection against *frequent* meetings of this kind, that they occupy the time and exhaust the strength of ministers. Several preachers must be present; and where these meetings are multiplied, they impose a tax on the time and the health of ministers, which they ought not to pay. Ministers, at the present day, are burthened with too much labor. Their studies are interrupted; their pastoral duties must be neglected, and the health of many among them is sinking beneath the pressure. Unless some measures be adopted to diminish the cares and toils of ministers, the term of ministerial life will become very short, and a city pastor, especially, must sink into an early grave.

Another danger is, that christians may rely on these meetings to keep their own piety active, and to convert sinners, rather than on the ordinary means of grace. God has given the scriptures, has appointed secret prayer, and has established his churches, his ordi-

nances, and the regular services of the ministry, for the perfecting of the saints, and the conversion of sinners. To these must the church attend, and on these, with the blessing of the Holy Spirit, must her chief reliance be placed. But if christians become accustomed to look to these extraordinary meetings for these effects, there will be great danger that they will undervalue the common means of grace, and that the regular course of pastoral labor, and the privileges of the blessed sabbath, will lose their importance in their esteem. Against this danger christians must guard, and must consider these meetings as extraordinary expedients, to be resorted to very seldom, and with great caution and prayerfulness. One evil of our times, perhaps, particularly in cities, is the multiplication of meetings. Christians are liable to fall into habits of religious dissipation, and to neglect secret prayer; the study of the scriptures; family worship, government and instruction; profitable reading, and other important duties.

Another danger is, that these meetings may produce an excitement, prejudicial alike to the body and the mind; may stimulate christians to excessive efforts, and inspire violent emotions; and may be succeeded by an exhaustion and lassitude corresponding with the degree of the previous elevation. The mind cannot long be sustained above its ordinary level. If it rises much above, it will soon sink below. This is the experience of mankind, and may take its place among the axioms of mental philosophy. That this danger exists is undeniable. It attends all revivals of religion; and every revival which the Church has yet seen, has gradually ceased, more, perhaps, from the exhaustion of christian energy, than from any other cause.

Here, then, is another reason why these meetings should not be frequent. They ought, moreover, to be conducted with the utmost wisdom. All attempts to excite the passions, merely, must be carefully avoided. All theatrical artifice, for effect, must be discarded, as highly injurious, and offensive to the Holy Spirit.* If

* I cannot express, with sufficient emphasis, my disapprobation of the proceedings at some of these meetings, which have brought the meetings themselves into disrepute among many judicious Christians. I have learned, on good authority, that in some cases, ministers, (not Baptists,) have taken out their watches, and told the people, that they would be allowed ten or fifteen minutes to repent and "submit to God," as the common phrase is among such ministers. The penalty for refusal, I suppose, was to be the sealing of their damnation. Such conduct is wicked. It tends to bring ministers and religion into contempt. It resembles much more the conduct of a footpad, demanding a man's purse, than that of an ambassador of Christ, beseeching men to be reconciled to God.

In regard to the frequency of these meetings, it would be presumptuous to attempt to determine, how often they ought to be held. This must depend on many circumstances. It may perhaps be found, that once in five years would be as often, on the average, as any one church could hold such a meeting, with safety to its own real interests and to those of the religious community. This arrangement would produce one such meeting every year in Boston, to be held alternately by the five Baptist churches. In the Boston Association, consisting of twenty-five Churches, there would be five such meetings every year, one about every ten weeks. Can they be held more frequently, in this Association at least, without injury to the churches, to the ministers, and to all the interests of Zion? I propose this question, not as one on which my own judgment is fully decided, but as worthy of serious deliberation. It may deserve the attention of the Baptist Ministers' Conference, at their approaching meeting.

men are converted, it is by the *truth*, operating on their understandings and hearts, through the agency of the Spirit. An excitement of feeling, which disturbs the healthful action of the mind and the affections, must be a hindrance to the work of the Spirit. Let the meetings be still and solemn. Let the word of God be preached with simplicity and godly sincerity, accompanied by earnest prayer, and at proper times, by public and private exhortation. Let every Christian feel himself in the presence of the Holy Ghost, and avoid every action, word, and thought, which may tend to grieve him.

And after the meetings have closed, let Christians remember, that they have still a duty to perform. They must continue to pray for unconverted men; they must converse with them, and invite them to the inquiry meeting. They must be on their guard against relapsing into a state of torpor. Let them strive to retain the elevation of feeling and christian zeal to which the meetings raised them; and press onward, with increased alacrity, with a patient continuance in well doing, seeking for glory, honor and immortality.

ΒΑΠΤΩ and ΒΑΠΤΙΖΩ

Our readers are aware that writers on baptism, particularly on the pædobaptist side, have regarded βαπτω and βαπτίζω as synonymous, and as meaning, primarily to dip—secondarily to dye, or tinge. The following extract from CARSON'S learned and triumphant reply to EWING and WARDLAW, just issued from the Edinburg press, is commended to the notice of scholars :

“ There is a very obvious difference in the use of the words, and a difference that materially affects the point at issue. The difference is, that βαπτω is NEVER USED TO DENOTE THE ORDINANCE OF BAPTISM; and βαπτίζω NEVER SIGNIFIES TO DYE. The primitive word βαπτω has two significations; the primary to dip, the secondary to dye. But the derivative is formed to modify the primary only; and in all the Greek language, I assert that an instance is not to be found, in which it has the secondary meaning of the primitive word. If this assertion is not correct, it will be easy for learned men to produce an example in contradiction. That βαπτω is never applied to the ordinance of Baptism, any one can verify, who is able to look into the passages of the Greek Testament, where the ordinance is spoken of. Now, if this observation is just, it overturns all those speculations that explain the word, as applied to Baptism, by an allusion to dyeing: for the primitive word, that has this secondary meaning, is not applied to the ordinance; and the derivative word which is appointed to express it, has not the secondary signification of dyeing. βαπτω, has two meanings; βαπτίζω in the whole history of the Greek language, has but one. It not only signifies to dip or immerse, but it never has any other meaning. Each of these words has its specific prov-

ince into which the other cannot enter ; while there is a common province, in which either of them may serve. Either of them may signify to dip generally ; but the primitive cannot specifically express that ordinance to which the derivative has been appropriated ; and the derivative cannot signify to dye, which is a part of the province of the primitive. The difference is precise and important. Most of the confusion of ideas on both sides of the question, with respect to the definite meaning of the word Baptism, has arisen from overlooking this difference.

Writers, in general, have argued, from the one word to the other, as if they perfectly corresponded in meaning."

ANECDOTE FROM PARK'S FIRST JOURNEY IN AFRICA.

"Whatever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness ; in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this, to show from what trifling circumstances the mind will sometimes derive consolation ; for, though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsula without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image ? Surely not. I started up, and, disregarding both hunger and fatigue, travelled forward, assured that relief was at hand, and I was not disappointed."

Verses on the above affecting incident.

BY ALEXANDER LETHAM,

A pupil of the Asylum for the Blind, at Edinburg.

Ah! lovely flower, what care, what power,
In thy fair structure are displayed
By him who reared thee to this hour
Within the forest's lonely shade!

Thy tender stalk, and fibres fine,
Here find a shelter from the storm:
Perhaps no human eyes but mine
Ere gazed upon thy lovely form.

The dew-drop glistens on thy leaf,
As if thou seem'st to shed a tear,—
As if thou knew'st my tale of grief—
Felt all my sufferings severe!

But, ah! thou know'st not my distress,
 In danger here from beasts of prey,
 And robbed of all I did possess,
 By men more fierce by far than they.

Nor canst thou ease my burdened sigh,
 Nor cool the fever at my heart,
 Though to the zephyrs passing by
 Thou dost thy balmy sweets impart.

Yet He that formed thee, little plant,
 And bade thee flourish in this place,
 Who sees and feels my every want,
 Can still support me by His grace.

Oft has his arm, all strong to save,
 Protected my defenceless head,
 From ills I never could perceive,
 Nor could my feeble hand have staid.

Then shall I still pursue my way
 O'er this wild desert's sun-burnt soil,
 To where the ocean's swelling spray
 Washes my longed-for, native isle.

BAPTIST CHURCHES IN SUFFOLK COUNTY.

MR. EDITOR,

It will, I think, be agreeable to many of your readers, to see the following account of the increase of our churches in the County of Suffolk, since 1793.

The County embraced, at that time, the following townships.

Chelsea,	Hull,	Stoughton,
*Rocksborough,	Dorchester,	Medway,
Milton,	Walpole,	Wrentham,
Weymouth,	Hingham,	Franklin,
Cohasset,	Dedham,	Bellingham,
Brookline,	Foxborough,	Sharon,
Quincy,	Braintree,	Needham,
Medfield and Dover.		

These limits contained, at that time, the following churches.

1st Boston,	constituted	1665 S. Stillman, D. D.	270 members.
2d "	"	1743 Thos. Baldwin, A. M.	169 "
Bellingham,	"	1750 Noah Alden,	51 "
Wrentham,	"	1769 Wm. Williams, A. M.	36 "
Medfield,	"	1776 A. Cummings, A. B.	62 "
Randolph,	"	1780 Joel Briggs, A. M.	61 "

Total, 6 churches, 649 members.

* So spelled in the records of 1793.

At present, the baptist churches, comprised within the same limits, are as follow :

1st Boston, constituted	1665	Wm. Hague, A. M.	244	members.
2d " "	1743	J. D. Knowles, A. M.	462	"
Bellingham, "	1750	(no pastor,)	101	"
Wrentham, "	1769	John Read,	78	"
Medfield, "	1776	Moses Curtis,	106	"
Randolph, "	1780	Samuel Glover,	45	"
African, Boston, "	1805	W. Christian,	67	"
Charles St. " "	1807	D. Sharp, D. D.	473	"
Sharon, "	1814	Caleb Greene,	61	"
Canton, "	1814	(no pastor,)	68	"
Foxborough, "	1817	T. C. Tingley,	74	"
Roxbury, "	1821	W. Leverett, A. M.	143	"
North Randolph, "	1823	J. M. Driver,	131	"
Dedham, "	1824	Thomas Driver,	79	"
Federal St. Boston "	1827	H. Malcom, A. M.	296	"
Brookline, "	1827	Joseph A. Warne,	85	"
South Ch. Boston, "	1831	R. H. Neal, A. M.	86	"
Hingham, "	1831	T. R. Cressy, A. M.	70	"
Total, 18 churches.			2669	members.
Former number, 6 "			649	"
Increase in 39 years, 12 churches.			2020	members.

Though there is much to gratify in this exhibit, there is also cause of regret that no more has been done. From 1780 to 1805, no church appears to have been formed in the district embraced in this survey. From 1807 to 1817, only two churches were formed. With enlarged numbers and means, our growth should be in compound ratio. There can be no doubt, but that the chief reason why our increase has not been more rapid, is the *deficiency* of *ministers* which has always existed among us. While existing churches languish for want of a minister, surrounding neighbourhoods must be left untouched, and converts are not multiplied. May the prayers and efforts of God's people, for a supply of spiritual teachers, become commensurate to the affecting necessities of the case.

In the year 1800 there were in Essex County only three baptist churches—viz :

Haverhill, constituted	1763	containing	178	members.
Rowley, "	1785	"	99	"
Danvers, "	1793	"	30	"

Will some correspondent take the pains to give us, in the next number, a similar table of the present number, &c. of churches in that County.

EDUCATION DEPARTMENT.

Subscriptions and donations to the Northern Baptist Education Society, should be transmitted to John B. Jones, Treasurer, No. 123 Washington St. Boston. Communications to the Board, should be addressed to E. Thresher, Corresponding Secretary, or left at the Society's rooms, No. 18, in Joy's building, near the Post Office, Washington Street, Boston.

It has been objected to Education Societies, that their influence is to destroy those peculiar excellencies of character which are usually so conspicuous in men who have arisen by their own merits.

In relation to this objection, we frankly confess, that any thing which would have a tendency to destroy that patience, perseverance, and unyielding application, which characterize the undertakings of self-made men, would be an evil, for which, so far as human attainments are concerned, nothing else could compensate. Whether, however, this be the necessary effect of the assistance granted to young men by an Education Society, is a question which we propose now, briefly to consider, in its application to the economy of the Northern Baptist Education Society.

We are sensible that a society might pursue a course, which would result in the evil complained of, to its fullest extent. Should a society, for example, take a young man from a condition in which he was entirely dependent upon his own industry and talents, and place him at his books, assuring him that every earthly want should be supplied, while he spent six or seven years in a course of study preparatory to the christian ministry, they would probably incur the full force of this objection. The transition in a young man's condition, produced by such a course, would be too sudden, and could not be sustained, ordinarily, without the most disastrous consequences. Men who have arisen from small beginnings to great eminence, as scholars and merchants and artists, have arisen gradually. They have arisen too by effort.

I now proceed to examine the economy of the Northern Baptist Education Society relative to its mode of assisting young men; in doing which, it will be necessary only to consider two points, viz: the amount appropriated, and the method of bestowing it.

1. *The amount of appropriation is limited.* It is in no case more than half, or two thirds of a young man's entire support, leaving the other moiety of his expenses to be provided for by himself.

Although no one is received under patronage until he has entirely exhausted his own funds; still there is no young man of promising talents for the christian ministry, who is entirely without means. Every one, though he may be parentless, has friends; has credit, and an opportunity for earning something by his own industry, without materially re-

tarding his progress, as a student, from these various resources every man can provide for a *part* of his own expenses; but more than this he ordinarily cannot do, without essential detriment to his education. The Education Society, therefore, propose to do nothing more for a young man than to encourage him to help himself.

Such encouragement, so far from being injurious to character constitutes the very aliment by which its greatest strength and excellency are produced. If we look into the history of those who have arisen from obscurity to high attainments, we shall find that they were individuals whom Providence peculiarly favored. The character of the merchant, whose canvass now whitens many seas, received perhaps its first impulse from success in a maritime adventure, for the outfit of which he was in part indebted to another.

Nothing in fact can be more evident than that encouragement, suitably bestowed, quickens genius and prompts the mind to great undertakings. The Education Society, therefore, have in this respect endeavored to follow the analogy of nature.

2. *All appropriations are made as loans, and not as a gratuity.* It is an established law both of Divine Providence and of civilized society, that for every thing which an individual possesses or enjoys he shall give some sort of an equivalent. The husbandman may reap if he will but sow; i.e.: the husbandman gives his labor and receives a harvest. The citizen may enjoy the confidence of his fellow citizens, if he will give them, by a suitable disinterestedness and a continued devotedness to their interests, a pledge that he is worthy of such trust.

Cases are not wanting where this law has been violated, and in which the penalty has fallen most heavily upon the transgressor. Take as an instance that class of young men who without an equivalent have received a large share of the wealth and well-earned reputation of their fathers. There are instances, to be sure, where individuals have withstood the blighting influence of such gratuities; but in most cases these misnamed sons of fortune have wilted down under the influence of that which they never earned, into extravagance, and profligacy, and utter disgrace. Take as another example of illustration, an individual who through indolence or irresoluteness determines to throw himself upon public charity. He does so, and after a few months have elapsed you will find that individual sunken into perfect imbecility. On the one hand, he has lost all confidence in his own ability to provide for himself; and on the other, the strongest motives for doing so, in the mind of an industrious and provident citizen, have to him become powerless.

In view of this law of our nature, the Board of the Education Society have been sensible that their appropriations, though limited, could not be safely bestowed as a gratuity. They have believed that the tendency of such gratuities upon the character of a young man would be to enfeeble rather than to strengthen. They have chosen rather to encourage every one whom they patronize to feel that he is virtually educating himself.

Nor, will it appear that the Society in this view loses its character as a charitable Institution. We will suppose that the Society requires promissory notes to become due one, two, or three years after a young man shall have completed his education, at which time, if unpaid, they are to bear interest until the day of payment. In the *first* place, the Society asks no insurance upon a young man's life; and in the *second* place, they furnish him with money as he needs for seven or eleven years, bearing no interest. This is the mere monied calculation of the Society's operations, in which we say nothing of that vast influence which in its operations it must necessarily exert in behalf of sound learning and a pure christianity. Now if what we have previously said, be admitted, it will follow that the Society under these regulations is bestowing the highest possible favor upon those whom they patronize; for to do more would prove injurious.

Let us now consider the case of a young man who needs, and is worthy of the Society's patronage, that we may determine, whether it be any favor to him to be thus assisted. We will suppose that an indigent young man forms a determination to seek an education, with a view to the christian ministry, as many have done without encouragement from any source. The individual we will suppose is a farmer, or a mechanic. By applying himself to his business for three years, he earns sufficient to enable him to fit himself for college, and to carry him through the Freshman year. He is now qualified to teach a common school, and by spending a portion of each year as a school teacher, he passes with the same class through the remaining three years, by incurring, we will say, a debt of *two hundred dollars*. He now applies himself as a teacher for one year, and then commences his theological studies which he completes at the end of three years, somewhat in debt. Having thus obtained his sought for qualifications, he enters upon the duties of the ministry, and becomes a powerful and eminently useful man.

Now the benefit of the Education Society to such an individual would be just this, it would save to him and to the christian church four years of his valuable life. Is it here said that the individual who has been assisted by the Education Society is under obligations for four or five hundred dollars? Very true; but in consideration for this he has an equivalent which is worth to him, even in a pecuniary point of view, more than one thousand dollars. It is worth thus much to him, as a minister of the gospel whose life is to be most sacredly devoted to doing good.

Besides, suppose that the individual thus assisted, should, after having completed his preparation, spend two years in teaching, which would be amply sufficient to defray the whole expense of his education, he would in that case gain two years, which, were he a man like Judson, would certainly be worth something to the church of Christ, and to the cause of Missions.

INTELLIGENCE.

One month since we had occasion to mention the election of Rev. Dr. Cornelius as Secretary of the A. B. C. F. M. It now becomes our painful duty to record his death.

This lamented servant of Jesus Christ died in Hartford, Conn. on the 12th of February, after a short illness of five days in the thirty-seventh year of his age. His disease was a fever on the brain. He became indisposed while addressing a missionary prayer meeting, and was obliged to retire.

In the death of Dr. Cornelius, God has been pleased to give us a glimpse of his awful majesty as a sovereign. We saw the movement of his hand, and have seen the completion of its work of death, but we know not the design. In every attempt to account for this fact, human reason is utterly defeated. The instrument seemed in every way fitted to the end for which it had been chosen. Dr. C. was in the vigor of life. He was eminently pious. His attainments as a scholar and a divine—and his extensive acquaintance with pious men, and with the business of religious and charitable associations, secured to him the entire confidence of the christian public. These various qualifications added to the many happy natural endowments which he possessed, formed a combination of excellencies which, to an individual in the station that he had recently been called to fill, were as invaluable as they are rare.

On the other hand, the missionary operations which he was called to superintend, are immense, and require in him who directs them qualifications which very few possess.

In this event, however, though reason forsake us faith will guide us. We are happy in the belief that this and all similar events are the dictate of infinite wisdom and goodness.

The following were extracted from lines which appeared in the Boston Recorder, written upon the death of Dr C.—by L. H. S.

It cannot be, it cannot be, that thou art on thy bier !—
But yesterday in all the prime of life's unspent career.
I've seen the forest's noblest tree laid low when lightnings shine,
And the column in its majesty torn from the temple-shrine;
But little deem'd that ice so soon would check thy vital stream,
Or the sun that soar'd without a cloud thus veil its noontide beam.

I've seen thee in thy glory stand while all around was hush'd,
And seraph wisdom from thy lips, in tones of music gush'd ;
For thou with willing hand didst lay at joyous mornings' hour,
Down at the feet of Him who gave, thy beauty and thy power,—

* * * * *

I see a consecrated throng of youthful watchmen rise,
Still girding on for Zion's sake, their heaven-wrought panoplies ;—
These in their solitudes obscure thy generous ardor sought,
And, gathering with a tireless hand, up to the temple brought ;
These, when the altar of their God they serve with hallowed zeal,
Shall wear thy memory on their heart, an everlasting seal.

MISSIONARY REGISTER,

FOR MARCH, 1832.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

EXTRACT FROM MR. MASON'S JOURNAL.

In the Oct. No. of 1831 an account was given of the baptism of 34 Karens, by Mr. Mason. We recently received a journal from him, in which he gives some very interesting particulars respecting the examination of these Karens for the ordinance of baptism. That our christian friends may enjoy as much of this soul animating scene as possible, we publish the following extract.

Feb. 2. This afternoon we arrived at the zayat which is built on the bank of a clear mountain stream that affords fine facilities for baptism. The zayat is a small temporary building erected for the occasion, and consists of a centre room of about twenty feet square, with open verandas on two sides, and small rooms on the other for our accommodation at night.

Soon after our arrival the Karens brought us presents of fowls, eggs, rice, and sugar cane. There are probably between eighty and one hundred persons in the encampment. I counted upwards of sixty at worship this evening.

Feb. 3. We found on examination this morning that of the thirty-seven baptized Karens, twenty-four were present, and satisfactory reasons were assigned for the absence of the other thirteen. In the forenoon we had a prayer meeting, to supplicate the aid of the Holy Spirit in all our approaching transactions. Appropriate portions of the Burman Scriptures, selected by brother Boardman, were read by Moungh Swa Bwen and the two Chinese boys, interspersed with prayers both in Burman and Karen.

In the afternoon we commenced the examination of the candidates for baptism. The plan of examination, as arranged by bro. Boardman, was for me first to question the applicant, through himself or Mrs. Boardman as interpreter, Mrs. Boardman to follow, Moungh Swa Bwen to succeed her, and the Karen christians to close. In the afternoon and evening we examined and most cordially received for baptism four females, as we concluded to examine all the females first. *Mah Nong*, on being asked, after saying she had sinned against God, how she had sinned against him replied, among other things, "in eating my rice and drinking my water without remembering him and thanking him for them."

Mah Ma, was asked whether she felt herself to be a sinner before hearing the gospel, to which she answered "no, I had no knowledge of the eternal God, and was stupid. I was," she exclaimed with much feeling, "even as a dead person."

Mah Shagee, on being asked if she felt as happy now as before she believed, replied, "O I never was happy while worshipping demons; but now I am happy and filled with joy."

Mah Oo, replied to the question, what do you love most? "I love most to pray to God, and feel happiest in worshipping him."

Feb. 4. To day we examined six applicants for baptism, five of whom we approved.

Mah Shagua, remarked, "I did not see all my sins at first, but gradually until I saw them very great,

then I lost them all at once and was filled with joy."

Mah Pa, said, "before I believed I used to get angry and quarrel with my neighbour, but now we both believe, and I love her, and we never quarrel." Scolding is a sin of which most of the females confess themselves to have been guilty during the "reign of the devil," as they term their unconverted state, but say they do not get angry as formerly.

The same individual, on being asked if she got this "new mind" of herself, replied "no, the Holy Spirit was poured out and caused me to see my sin and know God." They all say that the thought of their sins makes them distressed; but when they think that Jesus Christ died for their sins, then they feel happy.

Feb. 5. We examined and received five more for baptism to-day.

Mah Nalootho, on being asked in respect to her good works, observed "I formerly thought I had done many good deeds but since believing I see they were all full of sin."

Mah Guwa, said "I believed when I first heard, but my mind was not clear and full of light until during the last rains." I asked how she felt between her first hearing the truth and when her mind became light. She answered, "My mind was confused and dark, but now it is clear and light." I asked by whom she thought the world was made, before hearing of the eternal God. She answered, "I did not know who made it; I did not know there was any God, and I did not know there was any sin: I was living in sin without knowing it."

Mah Shagyoo said, "I love to pray, for whenever I pray I feel happy, and my mind is satisfied."

On inquiring the character of a candidate, it was asked whether she stole, told lies, or drank ardent spirits. "O no," cried two or three of the disciples "she left off long ago." These are sins of which most were probably guilty before the introduction of the gospel among them.

Feb. 7. We examined and received to-day six additional candi-

dates for baptism. The first we examined,

Mah Navbala, lives in a little village consisting of four families, the whole of whom, although all unbaptized, have been in the constant practice for nearly a year of assembling for religious worship every sabbath. They have no preacher, no Bible, but a baptized disciple, who reads Burman, has occasionally met with them and read a Burman tract, "giving the same" in Karen. And when deprived of this privilege they pray together, and converse concerning things which relate to the kingdom of God.

Circumstances like these are the more striking when it is borne in mind that the Karens never reckon by weeks, and the first disciples were very much puzzled to know how to determine when the sabbath returned. At last, however, they concluded to keep a diary after the manner of Robinson Crusoe, by notching a stick, and this is their almanack at present.

The above named individual said she did not believe much when she first heard of the new religion, but abandoned the practice of offering to demons and apparitions; "during the last rains, however," she continued, "I was enabled by the power of God to give up my sins, and then I was filled with joy."

Mah Mo, on being asked how she would feel if we refused to baptize her, replied, "I would not be angry with the teacher, but would be grateful and happy that he came from America to tell us of the eternal God."

Mah Lhama was asked why she could not see God. "Because," was the prompt reply, "men have sinned against him, and he has withdrawn from them the approbation of his presence."

When *Mah Nyen* was interrogated in respect to her feelings, she remarked, "After I threw away my old heart I was happy, and have been happy and joyful ever since."

One observed, "Formerly my

mind was much disturbed, and I got angry, and was very proud: but since I believed, my mind has been very calm."

Another was asked if she thought herself a sinner before hearing the gospel. "No," she answered with great feeling, "I knew nothing, nothing at all, until I heard of the eternal God and believed."

Feb. 8. We examined and approved of eight candidates for the baptismal ordinance to-day.

Mah Sor said she was formerly much subject to the head-ache, and was in the habit of making offerings to demons. "I had made an offering," she remarked, "the day I first heard the gospel, and was intending to make another the day after, but I have never made an offering since. I had also been in the habit of drinking to intoxication, but I have never drank since." She was asked if believing in Christ could save her if she did not forsake her sins. "I can be saved" she replied, "only by believing and wholly having a new heart."

Mah Nasepho, with her husband, are both unbaptized, yet when lately married, they wished to be married like christians, and accordingly all the disciples of the village met together in a *zayat*, and after being publicly pledged to each other for life, one of the disciples prayed. She was asked how she felt about going to feasts. "Formerly," she replied, "I loved to go to feasts, but now I do not want to go, I have no disposition."

Mah Naukhaupho, an interesting little girl, of about twelve years of age, was asked if she loved to play with the other children as formerly, "No," she answered, "if I play I shall forget God, and that would be sinful." In the course of her examination she observed that she could not live without praying, I asked why? she answered "Because I am afraid of sin."

Feb. 9. We received six additional candidates for baptism to-day, four females and two men.

Mah Naukhaphan is an old

woman of about seventy, and formerly a Boodhist. Her children, when they saw her determination to come to apply for baptism, offered to bring her. "No," she said, "let me go and be baptized, and the next day let me die." In the course of her examination, she observed, "formerly I enjoyed the good things of this life, and trusted in works of merit to save me from my sins, but now I see they cannot, and I trust for salvation in the compassion of God, through Jesus Christ. To him I pray, and feel happy."

Mah Nabooton is a little girl of about eleven years of age, and a daughter of Mounng So, one of the first Karen christians. She confessed herself guilty of scolding and quarrelling with other children.—She was asked what made her first leave it off, she said her father forbidding it. She was then asked if she would not scold now if she had not been forbidden by her parents. "No," she replied, "for I have not got my old heart, I have got a new heart, and do not want to scold." She was asked, "Who gave you this new heart, the teacher or your father?" Without hesitation she answered, "The teacher preached, and my father admonished, but God gave me the new heart."

Extract of a letter from Mrs. Boardman to Dr. Bolles.

Tavoy, June 6th, 1831.

My dear Pastor,

I am informed that a despatch leaves early in the morning for Maulmein, and I hasten to send you a few lines, though I wrote a long letter to Mrs. Bolles, on the 14th of last month.

Since that date, we have received an application from a Karen village in a different direction from the residence of the christian Karens, and about nine days journey from Tavoy. The inhabitants had heard of the gospel, and having built a *zayat*, sent for Ko-Thah-byoo to come and instruct them "more perfectly." Ko-Thah-byoo was already engaged, and Mounng

Sek Kya, formerly a member of the school, having just returned from Siam, readily accepted the invitation to go and spend the rainy season in preaching to his poor countrymen. It is his intention to collect and teach a school in the village, if practicable.

Moung Ing occupies the zayat where my lamented husband formerly sat, and dispensed the word of life. There is an increasing demand for christian books. The success of schools among the Tavoyans is pleasing. One Tavoy female has asked for baptism, and I trust will be bro't in before long.

We have in our school in all thirteen boarders; five Karen boys, four Chinese, one Portuguese, one Burman, and two little Karen girls.

I am living with brother and sister Mason, from whom I receive every kindness.

As to my future desolate walk, I feel, I trust, a desire to be guided by unerring Wisdom. I have never been able to think of abandoning forever, the cause in which my beloved husband rejoiced to wear out his feeble frame, and sink into a premature grave. The death bed scene has inspired me with a fortitude, or I would hope, faith unknown before, and encircled the missionary enterprise with a glory not till then perceived.

Requesting a continuance in your most fervent prayers,

I remain, my dear pastor,
Yours with sincere affection and respect,
SARAH M. BOARDMAN.

EXTRACTS FROM MRS. BOARDMAN'S JOURNAL,

Tavoy, Feb. 1831.

A visit from the wife of the native Governor.

The Governor's wife has, from our first acquaintance, shown herself very friendly to me, and came the day my dear husband died, to inquire if she could be serviceable to me in any way. To day, she made me a visit evidently for the purpose of trying to console me. As she has often visited me, she is

pretty well acquainted with some of the great features of our doctrine, and out of complaisance, she tried to administer comfort on christian principles. Oh that she felt the weight of them herself. "Do not weep," said she, "you know that the teacher has gone into the presence of God, where he is free from sickness, old age and death, as he used to preach. Your religion is different from ours; when our relatives die, we don't know into what state they have gone." I tried to make her feel that these blessed hopes were set before her, as well as me, if she would only believe.

I had much interesting conversation with her, and she listened attentively; whether or not her heart is touched, is known only to Him, who alone has power to affect the heart.

Happy effects of the Gospel.

15. Three more Karens at evening worship. One came forward and asked for baptism, stating that for more than two years he had believed the gospel, but it is only during the last two months, that he has entirely broken off outward sins, referring particularly to drunkenness. "And why have you left off now?" "Because I do not wish to continue in the practice of what is displeasing to God."

After evening worship, one of the females said, "When I first heard of the eternal God, I felt immediately in my heart that I had sinned against him, and wept very much. But when they told me that the Son of God, Jesus Christ, died on the cross for sinners, I believed in him, and was very happy in my mind. Before the teachers came among us, we were so quarrelsome that we could not live near one another, but built our houses at a distance. Now we all live together, and love even our enemies."

Lords-day. A congregation of near thirty listening hearers. This morning, I was pleased with the simplicity of one of the Karen sisters. She asked me if I had prayed, not in a way to imply a doubt,

but in the same simple manner that she would ask if I had eaten breakfast. After the morning service, the Christian sisters met in my room for prayer, and all took a part, some in Burman, some in Karen, and one in Tavoy. It was a precious season, excepting that we were much disturbed by the native music and dancing at a feast in sight of the house. Though it was a very splendid entertainment, out of doors, under an awning, yet not one of our scholars or people showed the least disposition to go, excepting a little Tavoy girl who has been with me only three days.

Burning of a Priest.

March 2. The whole town, male and female, from the infant to the gray-headed are engaged in the ceremonies attendant upon the burning of a priest, who died several months ago. Seven large coffins, perhaps four feet in height, were drawn by, on as many large cars, adorned with paintings of men and monsters as large as life, images, looking-glasses set in gold, and fancy paper, and a variety of other showy trappings, with a large highly ornamented umbrella over each. The body was wrapped in a gold cloth, and the face covered with gold leaf. It was removed from one coffin to another in sight of our house, and in a way that quite shocked me. Eight men took him on their shoulders, and danced with him in that position, accompanied by the shouts of the multitude, and the deafening sound of native drums, tom-toms, &c. One of the little disciples said, "see mamma, it is as our scripture says, the road to hell is very broad, and very many walk in it." I was particularly gratified with this remark from him, for it cost him more to give up this kind of heathen show, than every other, and he was tempted to go once, even after his attention was arrested to the subject of religion.

Sympathy of Christians for their Teachers.

4. One of our best Karen brethren came to see us, and through

him, we heard that all the disciples are well, that they are living in love with one another, in the enjoyment of religion, and have nothing to distress them, but the loss of their beloved teacher. Poor Moungh Quay was obliged to turn away his face to weep several times, while answering my inquiries. O how they feel the stroke that has fallen upon them; and well they may, for he was a father and guide to them.

After Mr. Mason left, Mah Doke (the only one of the Rangoon sisters in these provinces,) came in to pray with me. The tears rolled down Mah Men's cheeks, as she said, "I have been telling Moungh Shwa Bwen, that now you would be more distressed than ever, and he sent me to speak soothing words." We all knelt down, and it was one of the pleasantest prayer-meetings I ever had, and I fear I shall seldom have so precious a season hereafter.

Efforts of a native Christian to spread the Gospel.

15. Ko Thah-byoo has lately been of his own accord, to several monasteries for religious discussion.

To-day he met with an old lady who often came to see us, when we lived in the other part of the town. She says she remembers what she heard from us, and wishes to know more about the Eternal God. She can read, and begged two books of Ko Thah-byoo, and says she will come and see me. Ko Thah-byoo wishes to go into the jungle to teach his countrymen, but is detained on account of his child's illness. Though he is such an indefatigable preacher, he is I think, the most affectionate and attentive to his family of any of the native christians.

18. Ko Thah-byoo set out for the jungle to-day, taking with him tracts and scriptures, for the disciples, and two dozen catechisms for the children who are to be taught by him.

The young Chinese disciple.

Lord's-day. While Moungh Ing was preaching, Sekkyke, one of the

little Chinese disciples, returned from a visit of two or three weeks, at his grandmother's. He took his seat with the hearers, and the dear child could not help laughing with real delight, at finding himself once more in the midst of the disciples, and under the sound of the gospel; and I confess, when I saw the rapture beaming from his countenance, I had as little command as he over my feelings. In the evening, he came and gave the following account of himself during his absence. "Well my little brother, how did you spend your time, and how did you feel in your mind while at your grandmother's?" "When I arose in the morning, I prayed to God, and then spent most of the day with my cousins watching the flocks. When we came home, after eating, I read the Burman scriptures, to the family, and sometimes studied the English spelling-book that I took with me. Once I went on a little journey to a village that the teacher visited last year. In one house, there were two christian books, that were given by the teacher. The people asked me to read and explain to them, and I did. They listened and were much distressed when I told them the good teacher was dead. "O," said they, "how much pains he took, and how he wearied himself, to preach to us, that we might believe in Jesus Christ, and escape hell. Now he is gone, and will never more tell us to forsake our sins, and love the true God, but we will remember his words." But very many of the villagers visited me and said,— "Liar, why do you worship a God that your ancestors did not worship?"

"As to my mind, I did not forget God, but sometimes felt not much inclination to pray." "Then what did you do?" "I prayed the more earnestly, that God would not allow satan to tempt me to neglect prayer, and by this means, found my inclination to pray increase." "You love your grandmother very much—did you talk to her?" "Yes, I always talk to her

when I am with her, and she says she believes; but when she goes among the enemies she listens to them, and forgets what I tell her about the true God and his Son, Jesus Christ."

Extract of a letter from Rev. Mr. Mason.

Tavoy, June 4th, 1831.

Dear Sir,

I was very sorry to lose an opportunity, as I did, of writing you since my arrival at an earlier date, but an overland dispatch being altogether unexpected, and the notice given was so short that I could only send a few letters of but little consequence, already written. Mrs. Boardman, however, was better prepared than myself, so that in point of information I trust you lost nothing.

The situation of things here calls louder for more missionaries at the station than I can possibly do. If a deaf ear is turned to that voice, I despair of mine being heard.

The school at present consists of twelve, and had we a person here that would make schools his great object, they might rise, but until that is the case the good done is either ephemeral or very limited. If we except ten pages of Geography, and four of Astronomy, here are no school books; to supply this deficiency to any purpose, is the work of the school missionary. We might have Chinese taught in our school, which would secure our influence over that part of the population, but the teacher and his scholars must have a *constant* superintendent. But nothing would give the school such an ascendancy as the introduction of Pali. To teach this would be to show the Burmans at once, that we know more of their own learning than they do; for they are not only confessedly ignorant of this language themselves, but they even think that it cannot be fully understood. To know the Burman definitions of a few Pali words, is all the Pali known here, but it is not all that might be known, nor all

that I would have my ideal school missionary to know. I shall do all in my power for the school during the present season, but at the close of the rains I must of course turn my attention to the Karens.—Schools, however, for the Karens, are more indispensable than for the Burmans, as it is only through missionary influence that they can become able to read our books.

Medicines we must have, though the charges in Bengal are most exorbitant; and while we have them we must prescribe for the sick and suffering Karens, whenever they are with us, numerous cases of this character are constantly occurring. Would it not then be for the interest of the Board to supply us with medicine from America? If some benevolent individual would send us a well stocked medicine chest for this people, they might have the satisfaction of knowing that they remove by means of it a great amount of misery. I have a hope, though I confess a faint one, that you have a Karen missionary on the ocean. If this is not the fact I feel disposed to act in that capacity myself until he does come, and resign the school to brother Jones, who I think will be induced to come down here; however this is uncertain.

In Tavoy, Ko Ing is employed constantly in giving away tracts and discoursing to the people in the different zayats, scattered through the town, but principally in the one opposite the mission house. He says we must turn our attention to schools, "for the old wont turn."

June 6, 1831.

With letters from Maulmein, I have just received intelligence that the despatch boat leaves tomorrow morning, and I hasten to close my communications for America.

At their last dates, bro. Bennett, with all his family were absent at Amherst, for the reinstatement of health, and yet there never was a greater demand for laborers or more encouragement to work.

Constant reinforcements are ne-

cessary to carry on the mission with any efficiency.

Please to write me *plainly, fully, and frequently*, and believe me yours in christian affection,

FRANCIS MASON.

To DR. BOLLES.

Extracts from a letter of Mr. Jones, to a friend in Providence.

We should publish this interesting letter entire, had not a portion of the intelligence received from other sources, some time since, appeared in the Magazine and in other publications. The following extract will, we presume, be read with much interest, though with some of the facts our readers may have been made acquainted. Towards the close of it, we have a heart-touching account of the Karens' "hunger for the bread of life." Who will enter into this field, already white for the harvest? Let those in the ministry, and those preparing for it, read this and like statements, and let each ask himself, in the fear of God, shall not I go?

Rangoon has been occupied many months by brother Judson, who spends much of his time in the business of translation, but exercises a general supervision over the efforts of the native converts to spread the Gospel, through the medium of tracts, and portions of the scriptures. Many thousands of these little messengers of truth have been distributed to various parts of the empire through his agency during the last six months. Some good will doubtless be effected by them. Yesterday several of Mrs. J's scholars petitioned for tracts to be distributed among their wretched companions and soldiers in the cantonment. They labor under disadvantages for want of books adapted to their capacities. A quantity of the publications of the American or State S. S. Union would be exceedingly serviceable here. If somewhat worn, no matter. A circulating library for the use of the English soldiers, containing 200 vols—treating mainly of practical christianity, and religious biography, has been very serviceable, and promises to be more so. A great part of it has been

made up by the contribution of books from the missionaries. Additions would be gratefully received from any quarter.

There is a school of Burman girls at this station, the care of which is divided between Mrs. Bennett, Mrs. Wade, and Mrs. Jones. Its state and prospects are both far better than they were three months ago.

There is also a boys' school at Tavoy, but in what state I am unable to say. We greatly need an efficient superintendent of schools at each station, who shall give himself wholly to the work. The natives can indeed learn to read in the *Kyongs*, or residences of the native priests; but there, together with a capacity for reading, they have instilled into their minds all the debasing, grovelling system of Boodhism. A large number of those who have been taught in our school have given decided evidence of genuine piety.

The number of Karens and others in Tavoy and vicinity, who have been baptized since the commencement of this year is 63. Of those, among the Karens up the river, and at this station, European and natives, 24, making 87—some have been added to the church at Rangoon. I do not know the number. The number of Europeans is eight, there is now a more general seriousness among both natives and Europeans than for a long time previous. In view of these things, ought we not "to thank God, and take courage?" Should not our friends also be encouraged? But when I look at the vast field before me, I feel pained. I cannot do any thing of consequence, through ignorance of the language. There is work for a hundred, and we are only half a dozen. Pray, dear brother, and excite others to pray the Lord of the harvest that he would send forth *more* laborers. Pray too, we beg you, pray earnestly, that he would grant to those who are already in the field, more holiness and more efficiency.

Brothers Wade and Kincaid have made a tour of two or three hundred miles up the Martaban river, to visit the Karens, who reside there in great numbers. They are generally possessed of the same characteristics as distinguish those east of Tavoy. Early in the winter brothers Wade and Bennett had made a previous excursion among them, and baptized five. On this latter occasion they were received with much joy, and after laboring a week, deemed they were justified in baptizing nine more. This church now consists of thirteen members. Since their return the brethren have deemed it expedient to employ teachers and send them for the purpose of learning them to read. Many of them now understand the Burman language so as to speak it with facility. By merely teaching them to read, we render all the Burman tracts and portions of scripture accessible to them. While I have been writing this, the Teacher, who is a member of the Burman Church here, has called on me. He has been among the Karens five or six weeks. Before his arrival, a zayat had been erected, which he expected to occupy. As he was passing up the river, for this purpose, with his wife and children, he says he was filled with anxious fears lest he should be obliged to labor with a very few. Instead of that he is daily *thronged* with those who are *hungry*, literally *hungry* for the bread of life, and is obliged to spend much time in reading and expounding the religious books already published, many are petitioning for baptism, and he thinks several are worthy candidates for that rite. Ko Myat-kyan, a deacon of the church, a licensed preacher, who understands the Karen language as well as Burman, and is distinguished for his eloquence and christian zeal, will labor among them for the present. Here is an immense field for effort. We want a missionary to enter it this moment; there seems to be no ob-

stacles to effort, however extended. Several native christians are occasionally employed in excursions among the villages surrounding this place, for the distribution of tracts, and religious conversation. The good seed is thus scattered in various directions—whether to be devoured by the fowls of the air, or to spring up and yield a harvest of righteousness, we cannot tell. At this place, worship is conducted every Sabbath, both in English and Burman. Brother Wade, of course, officiates in the Burman exercises. Brother Kincaid preaches to the soldiers in the morning, and on Friday evenings. The exercises on Sabbath evening are conducted by myself. We have two Sabbath schools—one of girls, under the direction of Mrs. Kincaid—one for boys, under Mrs. Jones.

Extract of a letter from a female member of the Mission family, at Sault de St. Marie, to a lady in this city.

Nov. 11, 1831.

God is visiting the poor Indians in mercy. A considerable attention to the subject of religion is manifested. I do feel that the Holy Spirit is beginning to accompany the word with power. Our meetings are frequent and well attended, and a few have been converted.

*Spirited efforts in behalf of
Burmah.*

In the Jan. No. of the Magazine, we published the resolutions adopted by the First Baptist church and congregation of Rochester, N. Y. with an account of their "vigorous and triumphant efforts to aid the sacred cause." They have exhibited an example worthy of imitation, and it has, to some extent, been followed.

From the proceedings of the Monroe Foreign Missionary Society, at their annual meeting, we learn, that in a "few minutes" after a subscription was commenced, something more than \$418 was subscribed, in view of which, it was at once concluded, that with a "little exertion," the sum might be in-

creased to one thousand dollars, which, with the five hundred dollars subscribed by the Rochester church, makes fifteen hundred dollars which a single association will contribute this year for one benevolent object. A similar Missionary spirit is evinced by the following communication addressed to the Treasurer of the Baptist General Convention.

"Sardinia, Feb. 7, 1832.

At the monthly concert for prayer, our Church,*

"Resolved, that it had become their duty to make a new effort in aid of the Burman Mission, and that, relying on divine assistance, they would raise the present year \$200. Fifty of which is to be paid over to the Education Society of Hamilton, towards educating some young man, having directly in view the Burman Mission."

Over one hundred dollars were immediately subscribed by individuals present, to be paid in proportionate sums at the monthly concert.

From other sections of our country, equally cheering intelligence is reaching us. Indeed, we cannot fully express the pleasure which we have felt in view of the noble exertions which the churches are making to extend the triumphs of the cross. The period is fast approaching, when holiness to the Lord will be inscribed on all our possessions.——

Proposition to raise \$1000.

It affords us pleasure to introduce to our readers the following proposition for raising a THOUSAND DOLLARS in aid of the Burman Mission, addressed to the Corresponding Secretary. It is our hope that the feelings of many will respond to the sentiments expressed by the writer.

Subscriptions towards making up the amount, may be forwarded to the Baptist Missionary Rooms, No. 17, Joy's Building, directed to H. Lincoln, Esq., Treas.

New years gift to the Heathen.

Dear Brother,

We trust that the increasing need

*This church, now able fully to sustain itself, and acting so liberally in respect to foreign objects, received, not more than two or three years since, aid from the Mass. Missionary Society.

and encouragement, manifested in the providence of God, to send unto our dying fellow men, the word of eternal life, will excite our beloved brethren, who have heretofore aided us in making up the sum of one thousand dollars by the first of April, to unite with us, this year also, in this blessed work.

You may expect *one hundred and fifty dollars*, from different persons in this place, previous to the specified time. Yours in christian love,

Hartford, Conn. Feb. 5, 1832.

Missionaries wanted.

The Board of the Baptist General Convention would be glad to employ, as Missionaries to Burmah, Africa, and the Western Indians, a number of well qualified ministers. They have applied to the *young*, who are in a course of preparation, and have assurances from a goodly company, of their disposition to engage in the service; but, as two or three years will elapse before only a part of them can be ready, they are induced to inquire, whether there may not be, among those who have completed their studies, individuals on whom the injunction, to go "far hence to the gentiles," rests with impelling force. Are there not some, who will read the following as aptly descriptive of themselves.

"My soul is not at rest. There comes a strange

And secret whisper to my spirit, like
A dream of night, that tells me, I am on
Enchanted ground. Why live I here?

The vows

Of God are on me, and I may not stop
To play with shadows, or pluck earthly
flowers.

Till I my work have done, and rendered
up

Account. The voice of my departed
Lord,

"Go, teach all nations," from the eastern
world,

Comes on the night air, and wakes my
ear.

—And I will go."

From such the subscriber would be glad to hear, at No. 17, Joy's Building, Boston.—They are needed for immediate operations.

L. BOLLES, Cor. Sec.

Thank Offering.

The following sums, were, a few days since, communicated, through one of the pastors in this city, from a female friend in the country, accompanied by the subjoined note.

For the Northern Bap. Ed. Soc. 2,00

" " Burman Mission 3,00

This is the thank-offering of a poor friend, which, in remembrance of his mercies during the past year, she makes to him, who, though he was rich, yet for our sakes he became poor, that we, through his poverty, might be made rich.

The Baptists of Kentucky.

We have received the address to the Baptists of Kentucky, which was reported and adopted unanimously at a meeting held at Frankfort, December 11th, 1831.

It is a spirited article, in which the duty of making united and vigorous exertions to promote the cause of Christ, is forcibly urged, and the attention of the Baptist churches in Kentucky directed to the importance of forming a State Convention. The great value of acting in concert, seems to have been strongly felt. Indeed, the utility "of systematic co-operation among ministers and people," must be obvious to every reflecting mind. True, christians have "honestly doubted,"—have opposed organizing into one body, the associations of a state. But in many instances, such persons, upon witnessing the beneficial results, have been constrained to change their opinions, and have become the warm supporters of conventions.

In short, we are highly gratified with the proceedings of the meeting held at Frankfort. We view it as the harbinger of good, as an indication that our brethren of Kentucky are becoming awake to their best interests. We sincerely hope, that the great moral power of the 40,000 Baptists in that state, will be called forth, and rightly directed—that it will be felt, not only in every part of Kentucky, but throughout the Union, and in distant heathen lands. It would give us much pleasure to hail them as fellow laborers with us in every noble and benevolent undertaking.

ORDINATIONS. &c.

Nov. 28, Mr. John Doyle was ordained as an evangelist, at Rawdon, N. S.

Dec. 28, Mr. Calvin C. Williams was ordained, at Sand Lake, Rensselaer Co. N. Y.

Jan. 17, Mr. F. A. Willard was ordained pastor of the Baptist Church in Worcester. Sermon by Prof. Ripley.

Jan. 18, David Bellamy, was ordained, at Skaneateles, N. Y. Sermon by Rev. N. I. Gilbert.

Oct. 1, A Baptist Church was constituted at Chardon, Geauga Co. Ohio.

Nov. 10, A Baptist Church was constituted in the north part of Bolton, N. Y.

Dec. 21. A Baptist Church was constituted at Augusta, Me.

Account of monies received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from January 1st to February 20th, 1832.

From the Old Colony Baptist Missionary Society, per Mr. Levi Pierce, Treasurer, for the Burman Mission,	50,00	
For translation of the scriptures,	30,00	
	—	80,000
The Baptist Church in Sharon, Mass. collected at the monthly concert of prayer, for Foreign missions, per Jeremiah Richards, Esq.		5,79
"One who owes every thing to his Lord and Master," one half of which is to be applied to the printing of the Burman bible, and the other half for printing Burman tracts,		20,00
Miss Eliza Jameson, of Warren, Me. being a "New Year's Present for the Burman Mission,"		10,00
Miss Nancy Kalloch, of Warren, Me. for printing Burman tracts,		2,00
Dea. N. Stowell, Treasurer of the Massachusetts Baptist State Convention, having been contributed as follows:		
By the Baptist Church in Worcester, being a special contribution made on reading Mr. Judson's letter of March 4, 1831, for the Burman Mission,	100,00	
By the Wendall Missionary Society, for the following purposes:		
For the Burman Mission,	56,37	
"Burman tracts,	10,00	
To constitute Rev. Erastus Andrews a life member of the A. B. Tract Society, of Sunderland and Montague, by the young men in his society,		
For Indian schools,	4,75	
"Burman bible,	1,00	
	—	172,12
John Dunlop, Esq. of Edinburg, Scotland, being the second donation of the same amount from this generous friend, within a few weeks, for the Burman Mission,	50,00	
Mr. Robert Scott, of Salisbury, Mass. for printing Burman tracts,	3,00	
Rev. Charles B. Keys, Treasurer of the Berkshire County Baptist Association, for the following objects:		
Burman bible,	11,06	
Burman Mission,	39,50	
Burman Female Schools,	11,25	
	—	61,81
Interest on the above,	2,19	
	—	64,00
"A Friend," for Indian Missions, per Mrs. Mary Webb,	3,00	
A Friend, as a new year's gift to the Burman Mission, per Rev. J. N. Brown,		1,00
Rev. Moses Curtis, contributed by individuals in Medfield, Mass. to be appropriated as follows:		
For the Burman Mission,	9,00	
At the disposal of the Board,	23,75	
	—	32,75

The Vermont Baptist State Convention, per John Conant, Esq. Treas. being a collection made by the Central Baptist Church, in Shaftsbury, on the first Monday of January, 1832, in aid of the Burman Mission, H. B. Rounds, Esq. Treasurer of the Utica Baptist Foreign Missionary Society, to be appropriated as follows:		70,00
For the Burman Mission,		123,75
" Schools in Burmah,		13,25
" Mrs. Wade's School,		13,00
" Burman bible,		50,00
	Per Mr. E. Lincoln,	200,00
A Friend, for the Burman Mission, by Mr. E. Lincoln,		2,00
Mr. Pynson Blake, of Princeton, Mass. for Burman bible,		3,00
A Female in Philadelphia, to purchase tracts for Burmah, per Rev. James Patterson,—by H. Hill, Esq.		4,00
Mr. Joseph Carter, having been collected by him from several Baptist friends in Charlestown, Mass. for the support of a native Burman Preacher,		100,00
O. Starkweather, Esq. of Pawtucket, for Burman Mission,		20,00
Mrs. Mary May, for the Burman Mission, per O. Starkweather, Esq.		1,00
A female friend in the country, for the Burman Mission, by one of the Pastors in this city,		3,00
Mrs. Lydia White, for the Burman Mission, by Messrs. Lincoln & Edmands,		20,00
Moses White, Esq. of Cleaveland, Ohio, for the Burman Mission, having been contributed as follows:		
At the monthly concert for prayer, the past year,		24,00
By L. Stockwell, Esq.		1,00
" A friend to missions,		5,00
" Thomas Whelpley, Esq. as one of a hundred for raising a thousand dollars for the Burman Mission,		10,00
		40,00
The Boy's Benevolent Society, attached to the Oliver Street Baptist Church, New York, as a new year's present to the Burman Mission,		2,00
The Male and Female Missionary Society of Andover, Vermont, for the Burman Mission, per Joel Manning, Esq. agent—by Mr. Adams.		15,67
The Female Industrious Society, of the Charles Street Baptist Church, Boston; for the education of two Indian girls, at the Carey Station, named Ann Sharp and Sophia O. Lincoln,—By Miss Elizabeth Ford, Secretary and Treasurer,		40,00
Nathan Alden, Esq. of East Bridgewater, for Foreign Missions,		10,00
Dr. Lawson Long, of North Adams, Mass. as a family donation, for Foreign Missions, per Mr. W. Nichols,		7,50
Rev. J. M. Peck, collected at the monthly concert, for prayer, at Rock Spring, Illinois, for Burman Tracts,		5,00
Mrs. Betsey Stone, Treasurer of the Female Baptist Missionary Society, of Jay, Essex Co. New York,		10,00
The Vermont Baptist Missionary Society, per John Conant, Esq. Treasurer, contributed as follows:		
By Mr. Thomas Hammond, for Burman tracts,		10,00
A Lady in Montholly, Vermont, for Burman bible,		5,00
		15,00
Mr. Benjamin Rouse, of Cleaveland, Cuyahoga County, Ohio, for Burman Mission—contributed as follows:		
By Mr. John Seaman,		2,50
" Master Benjamin Franklin Rouse,		2,00
" " Edwin Coolidge, Rouse,		2,00
" Miss Rebecca Ellen Rouse,		2,00
		8,50
A friend, at Joanna Furnace, Penn. for Burman tracts,		20,00
A female friend, for Indian Stations,—by Rev. J. D. Knowles,		3,00
Mr. Benjamin Maxwell, of Heath, Mass. for the Burman Mission,		
	By Mr. Williams,	6,00
The Second Baptist Church in Scroon, N. Y. for Foreign Missions,		
	Per Messrs Lincoln & Edmands,	3,00
The children of the Sabbath School connected with the Baptist Church in Foxborough, Mass. for the Burman Mission,		
	Per Rev. T. C. Tingley,	16,55

From Mr. E. C. M'Intosh, of Albany, New York, contributed by Missionary societies in that place, for the following objects:

For educating B. T. Welch, a Burman child,	25,00
“ “ Mary Ann Welch, do.	27,00
“ General purposes,	68,00
“ Burman bible,	9,00
	— 129,00

The Boston Foreign Missionary Society,—by Dea. James Loring, Treasurer, for the following objects:

Collections at the monthly Concert for prayer, for Burman Female Schools, 56,15

The Female Foreign Missionary Society, of the Federal Street Baptist Church, for educating a Burman child, named Lydia Malcom; by Miss Rebecca Nutter, 25,00

The Second Baptist Female Primary Society; by Mrs. M. B. Chorley, Treasurer, for Mrs. Wade's Female School at Maulmein, 44,35

The Female Primary Society of the First Baptist Church and Congregation, by Mrs. Eliza Smith, Treasurer,—for Foreign Missions, 11,25

— 136,75

Rev. Thomas Barrett, of Dudley, Mass. collected at the monthly concert for prayer, for Burman Mission, 10,00

William Colgate, Esq. of New York, having been contributed as follows:

By the Foreign Missionary Society of the Mulberry Street Baptist Church, New York, Per Thomas Day, Esq. 100,00

By the Cayuga Baptist Foreign Missionary Society, per Robert Tompkins, Esq.

For African Mission, 4,14

“ Foreign “ 95,86

— 100,00

— 200,00

L. FARWELL, As't. Treasurer.

C A R D .

THE Friends of Mr. and Mrs. Mason, Missionaries in Burmah, acknowledge with gratitude the donation of a handsome sum in clothing from friends in Canton.

January 31, 1832.

The General Convention of the Baptist denomination in the U. S. for Foreign Missions, will meet at the Oliver-st. Church, New York, on Wednesday, the 25th day of April next, at 10 o'clock, A. M.

By vote of the last Convention, Wm. B. Johnson, of S. Carolina, is to preach the introductory sermon, and in case of his failure, Stephen Chapin, of Dist. Columbia.

Societies, or other religious bodies of the Baptist denomination, in the United States, may send one delegate and vote, for every hundred dollars, contributed annually.

In case any constituent bodies shall be unable to send representatives to the said convention, they are permitted to vote by proxy.

HOWARD MALCOM, *Secretary.*

Mr. and Mrs. Wade.

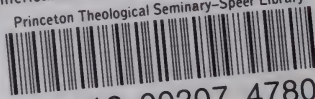
We recently stated that Mr. and Mrs. Wade had left Maulmein on account of ill health, and with the intention of revisiting America. On their way to Calcutta, they were overtaken by violent winds, and driven on the coast of Arracan. Here, the health of Mrs. W. improved so fast, that they abandoned the idea of coming farther, and returned to Maulmein. A more particular account will appear in our next number, together with interesting letters and journals just received by the Cor. Secretary, from Burmah.

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